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AMERICAN INSTITUTE OF INSTRUCTION.

(CIRCULAR.)

THE Committee of Arrangements of the American Institute of Instruction give notice, that the next annual meeting will be held at New Bedford, on Tuesday, August 16th.

The Introductory Address will be delivered on that day, at eleven o'clock, by the Rev. Dr. Alonzo Potter, of Union College; and the Institute will continue in session until the next Thursday evening.

There will be lectures each day upon some subject connected with education; the following gentlemen having been engaged, viz.: Messrs. Horace Mann, George B. Emerson, S. G. Howe, Prof. B. Sears of Newton, W. H. Wood of Cambridge, Increase S. Smith of Hingham, Ezra Weston of Boston, and Rev. R. W. Cushman.

After each lecture, the Institute will hold a session for discussion. The following questions have been proposed, and will be discussed:—

1st. Is a specific education for teachers desirable?

2d. Division of labor in teaching;—how far is it necessary or desirable?

3d. Is it expedient that the time of recitation be always limited to a prescribed number of minutes?

4th. Can a scholar effect as much by applying his mind to one branch of study, through a whole session of three hours, as by attending to more than one?

5th. Ought children under eight years of age to be kept still, when they are not employed upon their lessons?

6th. The use of the black-board.

On Thursday the 18th, the County Common School Convention will be held, at which it is hoped that all who are officially connected with the cause of education, in the county of Bristol, will be present.

The lectures and the discussions will be public, and all persons interested in the subject of education, especially teachers, whether members of the Institute or not, are respectfully requested to attend.

The objects of the Institute are too well known to need explanation at this time; but it may be remarked generally, that at each anniversary, during the twelve years of its existence, there have been lectures and exercises similar to those proposed above, the result of which has evidently been to elevate the standard, and increase the efficacy, of popular instruction among us. Many sound views have been promulgated, many errors corrected, and many prejudices over-

come. But there is still much to be done, and it is confidently believed that, by a continuance of its annual exercises, the Institute may render essential service to the cause of education. Indeed, this seems to be peculiarly the season to carry on its labors with success. The general interest which has been awakened in the community on the subject of education, and the organization by the State government, of a department charged especially with the collection and diffusion of statistical and other information respecting Common Schools, while they give new facilities for the Institute to carry out the purposes of its organization, call upon its members for redoubled zeal and activity.

It is hoped, therefore, that there will be a full attendance at the ensuing anniversary, and that members will induce their friends who are interested in the subject to attend.

It will be remembered that the object of holding the meetings in different parts of the State, is to enable teachers and others, who cannot go far from home, to attend without inconvenience. The ensuing anniversary is the only one that will be held in Bristol county for many years. Teachers in that, and the neighboring counties are, therefore, especially invited to attend. Should any of them wish to communicate the results of his experience or reflections, either orally or by written essay, an opportunity of doing so will probably be afforded, in the intervals between the lectures and the regular discussions. Finally, the Committee would call upon the members of the Institute, upon teachers, school committee men, and others, to assemble at New Bedford, and devise ways and means for advancing the cause of education. Whilst every political party, and every commercial interest, are nurtured and advanced by union and organization, let the friends of education unite to promote their high purposes, by mutual confidence and encouragement,—by interchange of views and of experience,—by the renunciation of all jealousies and all prejudices,—and by generous emulation in the race of improvement.

In behalf of the Committee of Arrangements,  
SAMUEL G. HOWE.

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**BEAUTIES OF IGNORANCE.**—A circumstance has occurred, in the course of my practice, within the last two years. Two young ladies were removed from a school in the neighborhood of London, in order to be put under my care for consumption. I ascertained that ten or twelve of their school-fellows had sunk under decline, within the preceding twelvemonth; and, on inquiry, I found that the only exercise they were allowed,—and this but seldom,—was the prim, formal walk, two by two; which pernicious and false decorum, it is to be hoped, will soon be banished from these establishments.

To such an excess were the fantastical restrictions of the school carried, that the poor girls were not allowed to hold their heads erect, or maintain a proper carriage, being told that to do so was a sign of pride. By this enforced humility, conjoined with the radical error,—want of exercise,—both my young patients not only stooped, but, I am sorry to add, had contracted chests, and lateral curvature of the spine.—*Ramadge on Consumption.*

## SPECIMEN WRITING-BOOKS.

Through the politeness of a member of the school committee of Danvers, we received, some time since, a blank book, of a kind designed to be used in that town for the purpose of preserving, from year to year, a specimen of the hand-writing of each scholar in their Public Schools. We now proceed to execute our intention to lay this plan before school committees and teachers, in season to allow ample time for the preparation of similar books, before the commencement of the winter schools.

This project was suggested in the annual report of the school committee of Danvers for the year 1840; and it was noticed with strong approval in the 12th Number of this Journal of the same year, (Common School Journal, vol. ii. p. 189.)

We will now give some account of the book which has been prepared in pursuance of that recommendation of the committee.

It is a blank book of about sixty pages. It hardly needs even the passing remark, that such a book should be larger or smaller, according to the number of writers in the school.

Each page is divided in the middle, horizontally, by a red line.

On the left hand of each page, about an inch is also ruled off, by a red line, for a margin.

The pages themselves are ruled by blue lines, in the style of common writing-books.

On the inside of the cover of the book, are the following printed directions:—

“DIRECTIONS.—The design of this book is to preserve a specimen of each scholar's hand-writing. And in order to ascertain the improvement made, the teacher is requested to see that one page of the book is assigned to each scholar, capable of writing, and that the upper part of the page be written about the commencement of the term, and the lower part at the close of the term.

“The ruling indicates what is to be written, viz. : *two lines* of coarse copy hand, and *two lines* of fine copy hand; and on the third line, the *time* of writing, and the *name* and *age* of the scholar.

“The teacher will arrange the names of those scholars that write, *alphabetically*, number the pages of the *book*, and then mark with a pencil the page appropriated to each. The teacher will also, at the close of the book, make an *index* of the names, with a reference to the page on which they may be found.

“As it is intended to preserve these books, and have them deposited among the town papers, at the close of the year, the teachers are requested to see that they are *covered*, and kept *neat* and *clean*.”

Some of the advantages of such a book may now be briefly stated.

1. It furnishes a fair and equal opportunity for all the scholars,—not in one school only, but in all the schools in the town,—to give a specimen of their penmanship.

The paper being the same, no scholar's writing appears better or worse than it deserves, because it has been written on paper of a superior or inferior quality.

There is a uniformity in the ruling,—in the width and distances of the lines, &c.,—so that a comparison may be made between specimens,



which are *alike in all circumstances, excepting in the skill with which they are executed.*

2. The specimens of the whole school are in *one book*, the writing at the commencement of the school being on the upper half of the page, and that at the close of the school being on the lower half;—and, the specimens of different scholars following on successive pages, it is a most convenient arrangement, not only for the examination of the samples of the same scholar, but of all the school. There is no danger of loss, to which there is a liability under the old system. The book being paged and indexed, the writing of each scholar can be referred to, without the delay of turning over a handful of loose pieces of paper.

3. The specimens can be preserved more securely, and the expectation that they will be brought out for exhibition, from year to year, will serve as the strongest incitement to progress.

4. But the most important advantage is the one to which we adverted in our former notice of the plan, viz., that it will prevent fraud.

A few years ago, it was a very common practice, (and the practice is by no means abandoned yet,) for teachers to offer a prize or prizes to those scholars who would make the greatest proficiency in hand-writing. But whether or not rivalry is excited between the scholars, by the offer of prizes, the love of approbation always exists; and, therefore, there is always a motive acting on the pupil *to appear* to have made proficiency. This presents a temptation to furnish a poor specimen at the beginning of the school, in order to heighten the contrast with the one to be furnished at its close. But it is obvious that, to ascertain the real, or exact proficiency which a scholar has made during the term, he should expend equal efforts upon his first and his last sample. According to the plan we are considering, the specimens of the last, and of preceding years, will be forthcoming, and these will furnish a test or criterion, by which the progress of any pupil will be judged. In this way, all power or possibility of deception is excluded; and the absence of the desire to deceive will be likely to follow the absence of the opportunity. This is a fundamental principle in moral culture, but one as yet hardly thought of by a majority of parents and teachers. Every child should be kept as far as possible from temptation, until the moral principle has become sufficiently strong to resist it; and especially should all exposures be avoided, where there are no means of detection if they are yielded to. We do not subscribe to the doctrine of endeavoring to keep children forever out of the way of all temptation, because success in such an attempt is hopeless; but the power of temptation to which a child is exposed should be graduated to his power of resistance,—the former being always kept a little below the latter. The common mode of offering prizes in school, and especially for improvement in hand-writing, is a direct violation of this rule; because, the last year's writing being out of the way, a pupil may begin each year, by writing as poor a hand as he wrote at the commencement of the preceding year, and thus, perhaps, win the prize for successive years, with very little advancement. One of the principal merits of the proposed plan is, that it takes away the possibility of committing such a fraud. We earnestly recommend it to the consideration of all the committees and teachers in the State.

## PHILOLOGY.

[We ask pardon of our esteemed correspondent, for so long delaying the insertion of the following article. The delay has been occasioned by circumstances which we are sure he would accept as an adequate apology. After allowing "Hermes" to advocate his side of the cause, we propose to subjoin a few remarks in reply.—Ed.]

[For the Common School Journal.]

ON THE USE OF THE VERB *NEED*.

MR. EDITOR: Permit me to call your attention, once more, to the use of the intransitive verb *need*, without the regular personal termination.

This word is objected to, in the editorial remarks which accompany my last communication, on the ground that it does not "combine the three qualities of 'reputable,' 'national,' and 'present' use."

I have not heretofore made any attempt to *prove* that *need*, in the third person, without the regular termination, is in good use, because this is not one of the points on which "*Tooke*" and I were at variance; and the remarks in the Journal which occasioned my last communication relate solely to the merits of the question, as it stood between "*Tooke*" and myself.

I regret that this discussion has been diverted from the original question, not because I feel unprepared to meet it in its present form, but because, in changing its character, it has fallen out of the hands of "*Tooke*;" and I am now compelled to dissent from the decision of one whose talents and ability I have long held in the highest estimation, and for whose judgment I entertain the most profound respect. Aside from this consideration, I much prefer the question in its present form. The main point for which I have heretofore contended is now fully admitted; namely, that general usage among good speakers and writers is the highest law by which our speech is regulated.\*

The question now at issue is, then, whether the irregular form of the intransitive verb *need* is supported by good and established *usage*. This is a question of *fact*, and not of *opinion*, and must of course be settled by an appeal to facts, or to opinions founded on the observation of facts.

Dr. Webster commenced his observations on this word more than fifty years ago. In his "Dissertations on the English Language," published as early as 1789, I find the following: "It may be questioned whether the verb *need* may not with propriety be used in the third person singular of the indicative, present, without the usual termination of that person. Practice will at least warrant it." Here follow illustrative examples from Blackstone and others, after which he adds, "Numberless authorities of this kind may be produced." Without stopping to comment upon the remarks and examples in support of this usage, which are found in his "Philosophical and Practical

\* In justice to "*Tooke*," perhaps we ought to remark that *he* makes no such admission. If we understand him, he thinks grammarians have a higher duty than merely to record the condition of the language at various epochs, and that it is their duty not only to aid in that improvement of our language, which it is hoped may yet go on, but by all means to oppose every retrograde movement, however high the authority that sanctions it. We shall give our own opinion presently.

Grammar," published in 1807, and in his "Improved Grammar," published in 1831, I proceed to introduce testimony from his pen which is, if possible, still more direct and unequivocal. In a letter recently received from him, he says, "The examples I have given in my Grammar go far to settle the question that *need*, in the third person, without the termination, is to be admitted. Such is the universal popular use of the word, and I believe no efforts can prevent it." \*

The task of producing authorities, of the first order, in support of this usage, is by no means difficult.

"Labor *need* not be a mere mechanical or corporeal drudgery." *North American Review*, No. 52, p. 62.—"But observation *need* not wait for them." *Ibid.* No. 67, p. 299.—"*Need* a man stop turning over the furrows," &c. *Ibid.* p. 300.—"There *need* have been no disease." *Ibid.* p. 311.—"A careful study of other portions of God's creation, *need* not conduct us to any thing that is erroneous." *Ibid.* No. 91, p. 342.—"The state of manners *need* not be dwelt on long." *Ibid.* No. 99, p. 343.—"Such a compliment to custom and habit *need* occasion no inconvenience." *Ibid.* No. 104, p. 254.

"There *need* be no cause of complaint." *American Quarterly Review*, No. 36, p. 306.—"It *need* cause neither hesitation nor fear." *Ibid.* No. 39, p. 77.

"The man that possesses these *need* not envy a prince." *New York Review*, No. 2, p. 280.—"What more *need* be desired," &c. *Ibid.* No. 7, p. 23.—"There *need* be no surprise." *Ibid.* p. 30.—"What higher purpose *need* poetry seek?" *Ibid.* p. 55.—"Genuine imagination *need* never overstep," &c. *Ibid.* p. 67.

"Names that no country *need* be ashamed of." *Humphrey's Foreign Tour*, vol. i. chap. 23.—"He *need* only go to England," &c. *Ibid.*

"Although it were granted,—which, however, *need* not be granted," &c. *Wayland's Moral Science*, book i. chap. 8.

"I know nothing in the arm of his friend that *need* deter," &c. *Webster's Speeches*, vol. i. p. 376.—"It *need* hardly be said." *Ibid.* p. 382.—"The population of the West *need* not be hastened on account of its effect," &c. *Ibid.* p. 387.—"He *need* have none." *Ibid.* p. 406.

"But the test of genius, as *need* hardly be said, is," &c. A. H. Everett, in the Feb. No. of the *Boston Miscellany*.

"*Need* it be said," &c. Park Benjamin, in the Feb. No. of *Graham's Lady's and Gentleman's Magazine*.

"She *need* not fear." *Southey's Curse of Kehama*, canto 15.

"It either *need* not, or ought not, to be practised." *Coleridge's Works*, p. 305.—"*Need* the rank have been at all particularized," &c. *Ibid.* p. 329.

"It *need* not be said." *Everett's Orations*, p. 14.—"The bare general idea *need* not be repeated." *Ibid.* p. 281.

\* If we understand the force of language, Dr. W., when he says the examples go far to settle the question, "that (whether?) *need*, in the third person, without the termination, is to be admitted," and when he adds that, "Such is the popular use of the word, that he believes no efforts can prevent it," implies that he disapproves of the irregularity, and regrets that he cannot check it. We think that if he had made a stand against it, in '89, there would have been no cause of regret now.



"There was one condition which *need* not be mentioned." *Irving's Works*, vol. viii. p. 172.

I might multiply quotations of this character indefinitely; but those which I have introduced are sufficient to show, that this form of the word *need* is in common use among the best writers and speakers our language can boast. And I may here remark, that these examples have not been gathered from productions in which the *regular* form of this word occurs more frequently than the *irregular*. In all the several articles, chapters, orations, &c., from which these *twenty-nine* extracts are taken, the intransitive verb *need* is not used *twice* with the personal termination. Nor would still more extensive investigations afford a verdict in favor of *needs*. The whole of Everett's Orations, the two volumes of Webster's Speeches, the twelve volumes of Irving's Works, the three volumes of Macauley's Miscellanies, collected from the Edinburgh Review, and the three volumes of Wilson's Miscellanies, collected from Blackwood's Magazine, do not together contain one half the number of examples of this word, used intransitively, *with* the termination, that I have cited of its use *without* it. This assertion is made from observation, and not from conjecture, and I hold myself responsible for it. Any one who will take the trouble to glean after me, will find that it is far within the boundaries of truth.\*

That the *regular* form of this word is *sometimes* used by good writers I freely admit. That the *irregular* form is used *much oftener*, is a truth which any one may discover who will take the trouble to read a few good authors, and notice the examples as they occur. I find, on comparing a large number of examples, that *need* is used *almost invariably* in sentences expressing a *negative or limited* assertion, and also in *interrogative* sentences. The quotations introduced above illustrate this principle. When the assertion is *positive* and *unqualified*, *needs* is used more frequently, and in some relations it is undoubtedly to be preferred.

If the *irregular* form of this word does not "combine the three qualities of 'reputable,' 'national,' and 'present' use," then certainly the *regular* form does not; and, for aught I can see, we shall be obliged to reject *both*.

The *transitive* verb *need* is always regular in its termination, and the *intransitive* verb is of course the only word concerned in the present discussion. This distinction was implied in my first communication, but I repeat it here for the purpose of preventing any misunderstanding.

With respect to the word *either*, in the sense objected to by "Tooke," it is perhaps sufficient to say, that I have not advocated its use in either of my former communications. I cannot, however, admit that it is entirely destitute of support from those who are the acknowledged arbiters of language. Without entering at this time into an extended argument, I will just say, that he who would treat this word as a *barbarism*, not only assumes the task of impeaching the authority of Dr. Webster, who has probably made more extensive observations

\* Is it not a fair conclusion that these authors were aware of the usage, and purposely avoided the word, as they easily could, while the few examples found in the numerous volumes may have escaped their vigilance?

on the usages of our language than any other man living, but he must also take the responsibility of condemning a word which has received the sanction of Milton, Addison, Johnson, Goldsmith, Wordsworth, Southey, Dickens, Irving, Edward Everett, Dr. Humphrey, and numerous other eminent and popular writers, both British and American.

HERMES.

[REMARKS.—Without spending time to search books, in quest of contrary authorities, or occupying space by introducing such as are at hand, we prefer to take the testimony of Hermes himself on this point, which is, that “the whole of Everett’s Orations, the two volumes of Webster’s Speeches, the twelve volumes of Irving’s Works, the three volumes of Macauley’s Miscellanies, collected from the Edinburgh Review, and the three volumes of Wilson’s Miscellanies, collected from Blackwood’s Magazine, do not together contain one half the number of examples of this word, used intransitively, *with* the termination, that I have cited of its use without it.” Any man, it is said, may be a witness *against* himself; we are willing to take Hermes as a credible witness on both sides. He has cited twenty-nine cases, viz., seven from the North American Review, two from the American Quarterly Review, five from the New York Review, two from Dr. Humphrey, one from Dr. Wayland, four from Mr. Webster, one from A. H. Everett, one from Park Benjamin, one from Southey, two from Coleridge, two from E. Everett, and one from Irving.

This is the number of cases cited in support of his views. He does not say how much less than half of the cases, *in the above works*, are against him; but he confesses that such counter precedents do exist; and he will not deny that they are also to be found, not only in the authors mentioned, but in the works of Channing, Potter, J. Q. Adams, Lord Brougham, &c.

Now, on this admission we are willing to rest the case. The analogy of the language, grammatical propriety, *principle*, and (suppose only) one third, or one quarter, of the precedents, are on one side; and two thirds, or three quarters, of the precedents are on the other side, but against analogy, propriety, principle, and, at least, a respectable number of precedents. To our mind, nothing can be clearer than the decision which ought to be pronounced on such a state of facts. It is exactly analogous to those cases which arise, not unfrequently, in the courts of justice, where there is a conflict of authorities, but, the *principle* of equity and justice being clear, the court sustains a minority of precedents in favor of the *principle*, against a majority which are opposed to it. The case does not resemble a political or legislative question, which is decided by a mere major vote, so much as it does a judicial question, where principle as well as precedent is to be consulted; and where nothing but *national*, *reputable*, and *present* use can be received to sanction departures from principle. By “national,” in this connection, is meant that which is nearly or substantially universal. But when there is an irreconcilable contradiction between the authorities,—a part of the precedents being on one side, and a part on the other,—then *principle* comes in, and turns the scale against the anomaly.



Gilchrist says, "It should be a rule never to use a word or mode of expression, merely because it has been employed. Bad sentences escape from the best writers, and therefore, instead of relying on doubtful authorities, or following the guidance of precedents, young composers should endeavor to erect a standard for themselves, by acquiring a perfect knowledge of language,—by intimate acquaintance with etymology and literature. *Many of the worst modes of expression are imitated faults*, and, when called in question, persons using them can give no better reason than that they have seen or heard them."

Dr. Crombie, in a remark applicable to this controversy, uses the word *needs* as he would have others use it. "Arbitrary distinctions, resting on no other foundation than prejudice or fashion, must ever be vague, questionable, and capricious. These are truths, of which, I am persuaded, the author to whom I allude *needs* not to be reminded."

Dr. Webster, in 1789, began with suggesting that "practice,"—not *principle*,—might "warrant the use of *need*, in the third person singular, without the usual termination of that person." We coincide with the remark of Hermes, (contained in a note,) that if Dr. Webster had taken a stand against the use of the word in '89, "there would have been no cause of regret now,"—that is, that the irregularity would have been expelled from the language. And we contend that it is not yet too late to cast it out.

As to the remark of Dr. Webster, in his "Improved Grammar," quoted by Hermes, in a former article on this subject, (C. S. Journal, vol. iv. p. 18,) it is a little surprising that Dr. Webster should have made, or that Hermes should have cited, such an observation. It is as follows: "*Need*, when intransitive, drops the personal terminations in the present tense." Does it drop the personal termination in the second person singular, solemn style? Then the expression, "Thou, O Lord, needest not that we should tell thee of our wants," is ungrammatical. So, also, is the expression, "The Lord needeth, or needs, not that men should praise him."

Dr. Webster's "last words," given, we suppose, in reply to a letter written to him on this subject, only assert that the examples which he had given "*go far* to settle the question," &c. He does not say that the question is settled yet. If not, then it is an *open* question, that is, a question to be decided by an appeal to *principle*, and to the better use, which conforms to the analogy of the language. He adds, indeed, as his belief, that "no efforts can prevent" the irregularity, but he does not debar us from trying to do it.

One remark more, and we will close,—having perhaps already devoted quite as much space to this subject as its relative importance demands. We do not feel caught in any dilemma by the remark of Hermes, that "If the *irregular* form of this word does not 'combine the three qualities of reputable, national, and present use,' then certainly the *regular* form does not; and, for aught I can see, we shall be obliged to reject both." Such a consequence seems to us by no means to follow; nor would Hermes himself think of applying such a rule to all doubtful or disputed cases, in regard to phrases or single words, or to the orthography of our language. Would Hermes say, that all men are debarred from writing the word *honor*, henceforth, be-

cause some high authorities spell it with a *u*, some without? As we have said before, in all cases, which may be considered as fairly *open* or *contested* and *unsettled*, the appeal lies to *principle*.

We do not think it necessary to add any thing as to the use of the word *either* for *each* or *both*, because it seems that *Hermes*, *Tooke*, and *ourselves*, are agreed that it ought not to be so used.—*Ed.*]

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A DOCTOR'S PRESCRIPTION TO A DYSPEPTIC.—Five years ago, Mr. —, who keeps within a gunshot of our office, found his health failing. For several days he shut himself in his house, using such means as were recommended by his friends, but all to no purpose; it was not, however, until after much persuasion by his anxious friends that a medical adviser was called in. His case was stated. The doctor did not seem to be very hasty in making up his mind, but promised to send him something which would no doubt cure him.

Hour after hour elapsed, and no messenger arrived. In fact, there had been but one rap at the front door, during the forenoon, and that by an awkward boy who was reprimanded for bringing a wood-saw, horse and axe, to the front door, and directed to take it round to the gate.

The doctor was again sent for.

"Well," says the doctor, "how does the medicine work?"

"The medicine, dear sir? I have seen none."

"Ah, I see you don't know how to take it."

"But, sir, there is some error. I have received no medicine whatever."

"Didn't a boy bring you a *saw* and *accompaniments*?"

"There was, doctor, something of the kind brought to the door, but if that is your prescription, how under the sun can a sick man take such indigestible articles? Don't understand, doctor."

"Well, then, I will tell you," said the doctor, and in a low voice slowly proceeded. "To-morrow morning, about ten o'clock, put on your surtout, go into the wood-house, place a stick of wood on the horse, and ply the saw, as slowly as you please for an hour. Then go to your room, and, without removing your outer garment, sit by the fire until your respiration subsides. Follow this daily, and you will be your own man again."

The prescription was strictly followed. It was a hard job at first, but every day the medicine was taken with a better relish. Strength and powers of digestion returned. The medicine has been continued up to the present day, and, although the gentleman is engaged in an extensive business, which requires much attention, he has sawed and split more than a dozen cords of wood the present winter.

It has been suggested, that if, to the nostrums of the day, *saw dust pills* be added, to be taken in the wood-shed, and digested over the wood-horse, they would produce more wonderful cures than any pills now extant.—*Portsmouth Journal*.

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Whatever is worth doing at all, is worth doing well.  
Learn all you can, and you will live to see its value.

## TOBACCO.

It is a remarkable law of the animal economy, that the power of use and habit is capable of reconciling the system to bear with impunity what, in its primitive state, proves highly deleterious, and even fatal. It is a fact that most of the substances in the materia medica lose their effect, after the continuance of their use for a certain length of time, so that, if we would realize their original operation, we must increase the dose in proportion as the body becomes accustomed and insensible to their stimulus. This is particularly exemplified in the narcotics. Many substances, which are at first not only nauseous and disgusting in their sensible qualities, but highly injurious in their influence upon health, are so changed in their effect by habitual use, as to become, to those who employ them, essential articles of luxury; while, at the same time, they are sowing the seeds of disease, and pre-disposing the body for premature death.

Tobacco is one of this description of narcotics; and, perhaps, in its external and sensible properties, no plant has less to recommend it than tobacco. Its use, which originated among savages, has spread into every civilized country. It has made its way against the declamations of the learned; and, in many countries, the constituted authorities, both of church and state, have found it necessary to interpose and to stop the extravagant indulgence. And, even in our own country, where its use originated, we find our Puritanic ancestors guarding against its abuse by salutary statutes. Among the old colony laws of Massachusetts is an act laying a penalty upon any one who should smoke tobacco, within twenty poles of any house, or take tobacco in any inn or victualling-house, except in a private room, so that neither the master of the house nor any guest should take offence thereat. In the early records of Harvard University, we find a regulation that no scholar should take tobacco unless permitted by the president, with the consent of his parents, and on good reason first given by a physician, and that, too, in a "sober and private manner." The sucking of the smoke of tobacco through the pipe, or the cigar; snuffing it up the nose in the shape of a powder scented with rose; or the still more nasty and disgusting use of it in the shape of a quid for the purpose of *chewing*, is, of all practices, the most nonsensical and least useful. How unbecoming a man, who, by his Creator, has been endowed with high mental faculties, to indulge in its use! What shall we say of the habit of snuff-taking, by the gentler sex? What an unamiable and disgusting sight it is to see this part of creation, this helpmate of the lord of creation, sucking and puffing at a pipe! Of the different modes of using tobacco, smoking is the most injurious in the end, since it is most capable of abuse; and by this process the active principles of the tobacco are volatilized with the smoke, and are extensively applied to the lungs as well as the mouth, nose, and other contiguous parts. How often is the *breath tainted*, the *brain dried*, the *sight dimmed*, the *smell vitiated*, the *stomach hurt*, the *concoction destroyed*, the HUMORS and SPIRITS of the person injuriously affected, and the windpipe, lungs, and liver, exsiccated! Man has no moral right to indulge in aught that blocks up the highway of nature, and prevents the vigorous action of health. Various reasons are given for its use; but, in ninety-nine cases



out of a hundred, its use, in various ways, comes not from any other source than that it is considered a *manly* act to "*chaw*;" for how often do we see persons squirting this dyestuff, in profuse quantities, in every direction, *glorying* in what ought to be their *shame*, and courting the notice of those near them!

As a medicine, this plant has been employed to a considerable extent in cases of extreme magnitude. For instance, as a cure for complaints occasioned by the presence of insects; as an emetic, where other articles have proved powerless. Epilepsy has been cured by an external use of it, &c. To show its power, let any one wear a piece of tobacco under each armpit. In some cases of dropsy, too, it is useful; as well as in cases of locked-jaw and of hydrophobia. But its being an active poison should prevent its general use. Pope Urban VIII. published a decree of excommunication against all in the church who took snuff. Smoking was forbidden in Russia under a penalty of having the nose cut off. A tribunal was once established in Switzerland for the purpose of trying those who transgressed by using tobacco; and a Turk, who was found smoking in Constantinople, was conducted through the streets of that city having his nose transfixed with his pipe. The aborigines of our country, at the time of its discovery, employed it in their sacrificial fires, as incense, believing that its odor was agreeable to their gods. Their priests swallowed its smoke to excite in them a spirit of divination. Behold the pallid cheek and the emaciated form of its votaries, and tell me,—would it not be well that its use were abandoned by all classes? Let the literati no longer seek its stimulus in their studies. Let not the laborer seek it for its intoxicating or stupefying effects. But rather let all join in a crusade against it,—a crusade of extermination from the stores, pockets, mouths, and noses of our citizens. Let those who are in the habit of indulging themselves in the use of tobacco in its various forms, reflect that it is often very disagreeable to those in whose company they may be; and that the breath of a tobacco-chewer is equally as offensive as that of the rum-drinker,—at least, to many, and especially to those of the fair sex with whom we associate.—*Nantucket Inquirer*.

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AN EXTRACT.

"Go out beneath the arched heaven in night's profound gloom, and say, if you can, 'There is no God.' Pronounce that dread blasphemy, and each star above will reprove you for your unbroken darkness of intellect; every voice that floats upon the night winds will bewail your utter hopelessness and despair. Is there no God? Who, then, unrolled that blue scroll, and threw up its high frontispiece, the legible gleamings of immortality? Who fashioned this green earth, with its perpetual rolling waters, and its expanse of island and main? Who settled the foundation of the mountains? Who paved the heavens with clouds, and attuned, amid banners of storms, the voice of thunders, and unchained the lightnings that linger, and lurk, and flash in their gloom? Who gave to the eagle a safe eyry where the tempests dwell and beat strongest, and to the dove a tranquil abode amid the forests that ever echo to the minstrelsy of her moan? Who

made thee, O man, with thy perfect elegance of intellect and form? Who made light pleasant to thee, and the darkness a covering and a herald to the first beautiful flashes of the morning? Who gave thee matchless symmetry of sinews and limb? that regular flowing of blood? the irrepressible and daring passions of ambition and of love? And yet the thunders of heaven and the waters of earth are chained. Are there no floods, that man is not swept under a deluge? They remain, but the bow of reconciliation hangs out above and beneath them. And it were better that the limitless waters and the strong mountains were convulsed and commingled together,—it were better that the very stars were conflagrated by fire or shrouded in eternal gloom,—than that one soul should be lost.”

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#### THOUGHTS ON COMMON SCHOOLS.

[From the W. R. Cabinet and Visiter.]

For the time being, make teaching your whole business. The scholars will generally be interested in the direct ratio of the interest exhibited by the teacher. If he has other things that stand higher in his feelings than the duties of the school, they will see it and be influenced by it. But I design to particularize a little. We should not be afraid of spending a little more time at the schoolroom than the regular six hours. If we feel deeply interested in the business of the school, we can find employ for our hands and thoughts too, at least an hour after school; and, during the shorter days of the year, all the time we can get, from the usual hour of breakfast till nine o'clock in the morning. The teacher who is careful not to arrive at the schoolroom till time to call the children together, and hurries off as soon as the hour arrives for dismissing, does but half his duty. In the morning he is very much needed, to superintend the affairs of the house; if the weather is cold, to see that the fires are properly tended, and the room in a comfortable condition for the forenoon. It is too often that the children are uncomfortably cold, for the want of proper precaution on the part of the teacher; under these circumstances very little progress can be made in the business of the school. Again, if the weather be warm, it is always desirable that the teacher be present, to see that the room is neatly swept, the benches and tables cleared of dust, and all the furniture of the room properly arranged. These things are often committed to the care of the older boys in rotation, and frequently are but poorly done. If the teacher is present, to see that they are well done, he contributes much to the happiness and progress of his pupils. They must be comfortable, or they cannot apply their mind. But the practice of leaving the schoolroom during recess, in the middle of the day, is often attended with bad results. The younger children are often hurt by the rudeness of the older; the house is rendered unfit for use by the bringing in of snow or mud upon the feet; by the throwing of snowballs about the room, &c., the books are injured, and affairs thrown into a very bad state, to say nothing of the immoral tendency,—a topic on which I intend saying some things hereafter.

The course that is pursued by teachers who attend all the visiting

parties that are got up in the village or town, has an unfavorable tendency on the school. The teacher's feelings, in such a case, are not with his business; his head is filled with any thing, rather than the high interest of his charge. Spending the evenings at places of public resort, as taverns or stores, running home every week or two, and perhaps dismissing school a day or two in a month, for a ride or a visit, should be avoided. All these things unfit a teacher for discharging the duties he owes to his employers. His mind is like that of a confirmed novel-reader,—uneasy and unsatisfied with the common, sober employments of life, burning with excitement for something he does not realize. The consequence is, the time he spends in school drags heavily. In the morning he wishes it were noon, and in the afternoon he wishes it were night; and before the term is half expired, he begins to count the days to the end, always ready, like the poor tenant of the penitentiary, to tell you how many days he has to drag out in his wretched prison-house. Now, be it known to such *pseudo*-teachers, that, so far as the interests of the children or their parents are concerned, the sooner his term closes, the better, as well as for the honor of the profession. There is one test which it would be well for every teacher to apply to himself: Does the time pass rapidly away while engaged in teaching, or, like the snail, "drag its slow length along?" If the former, he has one characteristic of a good teacher; if the latter is the fact, he may safely conclude that he was not designed for his present employment, and he ought to betake himself to some other calling forthwith.

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KINDNESS IN CONVERSATION.—There is no way in which men can do good to others with so little expense and trouble as by kindness in conversation. "Words," it is sometimes said, "cost nothing." At any rate, kind words cost no more than those which are harsh and piercing. But kind words are often more valued than the more costly gifts, and they are often regarded among the best tokens of a desire to make others happy. We should think that kind words would be very common, they are so cheap; but there are many who have a large assortment of all other language excepting kindness. They have many bitter words, and learned words in abundance; but their stock of kind words is small. The churl himself, one might suppose, would not grudge a little kindness in his language, however closely he clings to his money; but there are persons who draw on their kindness with more reluctance than on their purses.

Some use grating words, because they are of a morose disposition. Their language, as well as their manners, show an unfeeling heart. Others use rough words out of an affectation of frankness. They may be severe in their remarks, but they claim that they are open and independent, and will not be trammelled. They are not flatterers, they say, and this they think enough for all the cutting speech which they employ. Others wish to be thought witty, and they will, with equal indifference, wound the feelings of friend or foe, to show their smartness. Some are envious, and cannot bear to speak; they do not wish to add to another's happiness. Others are so ill-bred that they seem to take delight in using unkind words when their intentions are good and



their feelings are warm. Their words are rougher than their hearts; they will make sacrifice of ease and property to promote comfort, while they will not deign to employ the terms of courtesy and kindness. Of these, the Scotch have an impressive proverb, that "their bark is worse than their bite."—*Charleston Observer*.

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#### ONE WHO HAS DIED WITHOUT LIVING.

M. Paul Legrand died, a few weeks ago, at Dijon, in Burgundy, at the age of 71, leaving the following memoir, whereby he proves that he had not lived:—

"All that is suffering, sorrow, ennui, despair, desire, or regret, should be deducted from life, because we should ourselves have deducted it, had Heaven permitted. When three years old I was weaned, at six I could speak but badly, at seven I split my skull, at nine I was cured. I must, therefore, extract nine years from my existence; for surely to drink a nurse's sour milk, not to speak, or badly, and to split one's skull, is not living. At the age of nine, I began my studies. Owing to my cracked skull, my head was a hard one, and I proved stubborn to tuition. It required two years' labor to spell the alphabet. I was indebted to the letter Z alone for about fourscore hundred lashes; the other twenty-three letters made a complete martyr of me.

"At the age of twelve I could read, but my body was mangled with the alphabet scars. An attempt was made to teach me Latin, and I lost my French in the experiment. At fifteen I knew nothing at all, and a forced diet of bread and water had reduced me to the condition of a skeleton. Six years more are therefore to be deducted. At sixteen my father made me a notary's clerk. There commenced a new species of martyrdom. I got up at six, swept the office, lighted the stove, was drubbed by the taller clerks, and my father, overwhelmed with complaints about me, deprived me of my dinner. This sort of life I led for five years, and from life I will positively deduct them. At twenty my father, quite disgusted with his son, put me on board a ship at Cherbourg. I washed the deck, crept up the topmast, mended the sails, received thirty lashes a day upon my back. This was endured for four years.

"At twenty-four my father made me a haberdasher. I married Mademoiselle Ursule Desvoisins, a turner's daughter. Her portion consisted of 30,000 livres, mortgaged upon a sugar estate at St. Domingo. The day after the wedding I found out that my wife had a wooden leg, made by my father-in-law, the turner. The poor woman made a thousand apologies for her infirmity, and I pardoned her out of regard to her marriage portion. The St. Domingo blacks rose against the whites, burned the marriage portion, and the wooden leg was all that was left to me. At thirty I lost my wife, in consequence of a scrofulous disease in her real leg. I spent six years of marriage, repenting every minute. What folly I committed in taking that leg! I therefore deduct these six years from my life. Having, like every body else, slept a third part of my life, I deduct the twenty-four years of sleep,—and I

am below the right reckoning, for I was a great sleeper. A year lost, adding minute to minute, in searching for the keys of my desk, which I was continually mislaying. Does one live when one looks for a key? Three years lost in having myself shaved, powdered, &c. Five years lost in suffering toothache, two inflammations of the chest, with relapses and convalescence. Three years lost in saying, 'What's o'clock?—We have had bad weather to-day!—How do you do?—How is your lady?—I have had a bad cold;—Marlborough s'en va-t-en guerre;—What mud in the streets!—What a winter this year!' Six months lost in having the mud brushed off one, and six more in brushing one's hat. One year of endurance of the *entr'actes* at the theatre. One year lost in listening to the modern dramas,—the *chef-d'œuvre* of genius not understood. One year lost in complaining of salt and tasteless soups, of cutlets too much or too little done, of indigestion or hard eggs. Total, —seventy-one years. I beg leave to declare that in giving up the ghost I do not give up any thing worth keeping."

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A SHEET OF PAPER!—"What can be more commonplace than a sheet of writing paper? And yet, when we trace it through all its wanderings, every ramification becomes deeply interesting. First comes the flax or cotton, planted, tended, and sold to the speculating merchant; then its admittance to the factory, where it is woven into vestment for the prince, or mayhap the beggar. Then its sale again and transport across the sea, and, arrived at its destination, it is bought once more, and the widow plies her needle at midnight in forming it into a garment for one who will wear it, tear it, and at last carry it piece by piece away. The ragmonger sells it to the paper manufacturer; it is torn into a thousand shreds, made into a pulp, pressed out, dried, clipped, sold to the stationer, and at last used as paper, by the very man who once, perhaps, wore it on his back."

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"I WILL NOT TELL A LIE."—A little boy, named Augustus, was sent by his mother to get some milk. His brother wanted to go instead of him, and, when they got into the street, tried to force the pitcher from his hand. Augustus, who had been sent by his mother, held the pitcher fast, till at last it was broken to pieces between them, and fell on the ground, and Augustus began to cry bitterly. A woman who was in the street, and saw how it happened, pitied Augustus, and, being a woman that did not fear God, she told him to say, when he went home, that the woman that sold the milk had broken the pitcher. Augustus wiped his eyes, and, looking steadfastly at the woman, said, "That would be telling a lie! I will speak the truth; then my mother will not scold me; but if she should, I would rather be scolded than tell a lie."—*Messenger*.